

ERRATA.

- Page 4, line 4 from the bottom, for "Anāthapiṇḍika" read "Anāthapiṇḍika."
" 4, " 11, for "anāthapiṇḍika" read "anāthapiṇḍika."
" 7, " 13 from the bottom, for "of the race of Sakya" read "of the
"Sakya race."
" 9, " 16, for "vāsa sūta" read "vāsi sūta."
" 10, " 7 and 16, for "bhāṭṭa" read "bhāṭṭa."
" 14, " 4, for "saṅghaṇḍika" read "saṅghaṇḍika."
" 16, " 20, for "vāsaṇḍika" read "vāsaṇḍika."
" 17, " 17 from the bottom, for "anāthapiṇḍika" read "anāthapiṇḍika."
" 27, " 3, for "Buddhi" read "Buddhi."

181. B. 58.

KHUDDAKA PĀṬHA.

A PĀLI TEXT,

WITH A TRANSLATION AND NOTES.

By R. C. CHILDERS,

LATE OF THE CEYLON CIVIL SERVICE.

Khuddaka Pāṭha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of *Khuddaka Nikāya*, and immediately precedes *Dhammapada*. The text which I have adopted is that of a manuscript written and collated for me by a Singhalese priest of great learning. I have compared with it the Burmese manuscript belonging to the collection presented by Sir A. Phayre to the India Office Library. This, however, I found to contain numerous clerical and other errors, and it failed to supply me with a single corrected reading.

Khuddaka Pāṭha possesses a high authority in Ceylon. It is quoted in the Commentaries of Buddhaghosa, many of the examples in *Sandhi Kappa* and other grammatical works are drawn from it, and seven of its nine chapters are included in the course of homilies read at the Buddhist ceremony of *Pirit*. Three of the sūtras, viz., *Maṅgala Sutta*, *Ratana Sutta*, and *Metta Sutta* recur in *Sutta Nipāta*, the fifth division of *Khuddaka Nikāya*, and *Paramattha Jotikā*, Buddhaghosa's commentary on *Sutta Nipāta*, is also looked upon as the commentary of *Khuddaka Pāṭha*.

Khuddaka Pāṭha takes its name from its first four texts, which are very brief, and are termed *Pāṭhas* in contradistinction to the *Sūtras*, or sermons, which follow. The four *Pāṭhas*, and the *Maṅgala*, *Ratana* and *Metta Sūtras*, are translated by Gogerly in his version of *Pirit* in the "Ceylon Friend" (June, July, and August, 1839).

2
NAMO TAMO BHAGAVATO ARAHATO SAMMĀ SAMBUDDHAMMA.

I.

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Saṅgham saranam gacchāmi
Dutiyam pi buddham saranam gacchāmi
Dutiyam pi dhammam saranam gacchāmi
Dutiyam pi saṅgham saranam gacchāmi
Tattham pi buddham saranam gacchāmi
Tattham pi dhammam saranam gacchāmi
Tattham pi saṅgham saranam gacchāmi .
Saraṇattayam.

II.

Pāṇātipātā veramaṇi sikkhāpadaṃ
Adinnādānā veramaṇi sikkhāpadaṃ
Abrahmacariyā veramaṇi sikkhāpadaṃ
Musāvādā veramaṇi sikkhāpadaṃ

PRaise BE TO THE BLESSED ONE, THE HOLY ONE, THE AUTHOR
OF ALL TRUTH.

1.

The Three Refuges.

I put my trust in Buddha,
I put my trust in the Law,
I put my trust in the Church.
Again I put my trust in Buddha,
Again I put my trust in the Law,
Again I put my trust in the Church.
Once more I put my trust in Buddha,
Once more I put my trust in the Law,
Once more I put my trust in the Church.

2.

The Ten Laws of the Priesthood.

1. To abstain from destroying life.
2. To abstain from theft.
3. To abstain from impurity.
4. To abstain from lying.

Garā-maṇḍa-majja-pamādaṭṭhānā veramaṇi sikkhāpadaṃ
 Vikālabhojanā veramaṇi sikkhāpadaṃ
 Nacca-gīta-vādita-visūkhaleśanā veramaṇi sikkhāpadaṃ
 Mālā-gaṇḍha-vilepana-ghāraṇa-maṇḍana-vibhūṣaṇaṭṭhānā
 veramaṇi sikkhāpadaṃ
 Uccāsayana-mahāsayanā veramaṇi sikkhāpadaṃ
 Jātarūpa-rajata-paṭiggūṇā veramaṇi sikkhāpadaṃ
 Dasaṃsikkhāpadaṃ

III.

Attā imasmim kāye keṇā lomā nakhā dantā tso māman
 oṣāru aṅgi atthimiṇṇā vakkam hadayam yakanam kilomakam
 pibakam papphāsam antam antagūṇam udariyam karīṇam
 pīttam semham pubbo lohitam soḷa modā ama vasa kholo
 cinghāṇikā lasikā mattem matthake matthalūṇam

Dvattimpākārāṇaṃ

IV.

Eka' nāma kimp. Sabbā sattā āharaṭṭhitikā
 Dve nāma kimp. Nāmañ ca rūpañ ca
 Tini nāma kimp. Tisso vedanā

5. To abstain from wine, spirits, and strong drink, which tempt men to sin.
6. To abstain from eating at forbidden times.
7. To abstain from dancing, singing, music, and stage-plays.
8. To abstain from adorning and beautifying the person by the use of garlands, perfumes, and unguents.
9. To abstain from using a high or a large bed.
10. To abstain from receiving gold and silver.

3.

The Thirty-two Constituent Parts of the Body.

[See Note.]

4.

The Neriya's Questions.

What is the one principle of Life? Ans. Food is the sustenance of all animals.

What are the Two? Ans. Essence and Form.

What are the Three? Ans. The three Sensations.

2. Bahū devā maṇusā ca maṅgalāni acintayum
Akaṅkhamānā sotthānam. Brūhi maṅgalam uttamam
3. Averaṇā ca bālānam paṇḍitānaṃ ca sovaṇā
Pūjā ca pūjariyaṇam etam maṅgalam uttamam
4. Paṭirūpaḍesaṇā ca paṭibbe kaṭapadāṇatā
Attasammāpanidhā ca etam maṅgalam uttamam
5. Bāhusaccaṇi ca sippaṇi ca vinayo ca suakkhito
Subhāsitaṇi ca yā vācā etam maṅgalam uttamam
6. Mātāpita-upatthānaṃ puttadārassa saṅgaho
Anākulā ca kammaṇṭā etam maṅgalam uttamam
7. Dīnaṇi ca dhammacariyā ca nātakānaṇi ca saṅgaho
Anavajjāni kammāni etam maṅgalam uttamam
8. Ārati viratī pāpā majjapānā ca saḍḍhamo
Appamādo ca dhammesu etam maṅgalam uttamam
9. Gāraṇaṇi ca nivāto ca santuṭṭhi ca kataññutā
Kālena dhammasavupam etam maṅgalam uttamam
10. Khanti ca sovaṇasotā samagānaṇi ca dāsaṇam
Kālena dhammasākaṇḍhā etam maṅgalam uttamam

Many gods and men, yearning after good, have held diverse things to be blessings; say thou, what is the greatest blessing.

Buddha: To serve wise men and not serve fools; to give honour to whom honour is due, this is the greatest blessing.

To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing.

To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

To be long-suffering and meek, to associate with the pious

11. Tapo'ra brahmacariyā ca ariyasaccāṇi' dhammanam
Nibbānasamcchikiriya' ca etam maṅgalam uttamam
12. Phuttadham lokadhammehi cittaṃ yassa na kampati
Asokaṃ virajam khemaso' etam maṅgalam uttamam
13. Etādisāni katvāna sabba'ttha-m-apaṭṭijitā
Sabbattha sotthima' gacchanti tam yassam maṅgalam uttamam.
Maṅgalasuttaṃ niṭṭhitam

VP.

1. Yāniddha bhūtāni sammagatāni
Bhummāni vā yāni va antalikkha
Sabb' evabbhūtā sumanā bhavantu
Atha pi sakka'ra' supanta bhāsitaṃ
2. Tasmā hi bhūtā nisāmettha sabbe
Mettaṃ karotha mānusiya' pajāya
Divā ca ratto ca haranti ye lalim
Tasmā hi ne rakkhatha appamattā

of Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

Temperance and chastity, disengagement of the four great truths, the prospect of Nirvāṇa, this is the greatest blessing.

The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionate, secure, this is the greatest blessing.

They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing.

6.

THE THREE JEWELS.

All spirits here assembled, those of earth and those of air, let all such be joyful, let them listen attentively to my words.

Therefore hear me, O ye spirits, be friendly to the race of men, for day and night they bring you their offerings, therefore keep diligent watch over them.

3. Yam kiñci vittam idha vā haraṃ vā
Saggaṃ vā yaṃ ratanam paṇitam
Na so samaṃ atthi tathāgataṃ
Idaṃ pi buddhe ratanam paṇitam
Etena saccaṃ savaṭṭhi hotu
4. Khayaṃ virāgaṃ amaṭaṃ paṇitam
Yad ajjhagā sakyamuni samāhito
Na tena dhammaṃ na ca atthi kiñci
Idaṃ pi dhamme ratanam paṇitam
Etena saccaṃ savaṭṭhi hotu
5. Yaṃ buddhasatthe parivannaṃ evaṃ
Samādhim ānantaṛikaṃ sam āhu
Samādhinaṃ tena ca na vijjati
Idaṃ pi dhamme ratanam paṇitam
Etena saccaṃ savaṭṭhi hotu
6. Ye puggalā aṭṭha ekaṃ paṇatthā
Cetiāri etāni yugāni banti
Te dakkhiṇeyyā sugataṃ sāvaka
Evaṃ dinnāni mahapphalāni
Idaṃ pi saṅghe ratanam paṇitam
Etena saccaṃ savaṭṭhi hotu

Whatever treasure there be here or in other worlds, whatsoever glorious jewel in the heavens, there is none like Buddha;—Buddha is this glorious jewel. May this truth bring prosperity.

Did the tranquil sage of the race of Sakya attain to the knowledge of Nirvāṇa,—Nirvāṇa sin-destroying, passionless, immortal, transcendent? There is nought like this doctrine;—the Law is this glorious jewel. May this truth bring prosperity.

Did supreme Buddha extol a pure doctrine, have holy men told of an unceasing meditation? There is nought like this doctrine;—the Law is this glorious jewel. May this truth bring prosperity.

There are eight orders of men praised by the righteous, four that walk in the paths of holiness, and four that enjoy the fruits thereof. They are the disciples of Buddha, worthy

7. *Te suppayuttā manasā dāheṇa*
Nikkāmino guttamasāmanāhi
Te pattipattā amataṃ vigayha
laddhā mudhā nibbhūṃ bhūṃjamaṇā
Idam pi saṃghe ratanaṃ paṇitaṃ
Etena sacceṇa suvatthi hotu
8. *Yath' indakkhilo paṭhavīṃ sito siyā*
Catubbhū vātubhū saṃghekkampiyo
Tathājamaṇaṃ sappurisaṃ vadāmi
Yo ariyasaccāni avoca jamaṇi
Idam pi saṃghe ratanaṃ paṇitaṃ
Etena sacceṇa suvatthi hotu
9. *Ye ariyasaccāni vibhāvayanti*
Gambhīrapaṭṭheṇa sudositāni
Kiṇcāpi te honti bhūṃjamaṇā
Na te bhavaṃ atthamaṃ ādiyanti
Idam pi saṃghe ratanaṃ paṇitaṃ
Etena sacceṇa suvatthi hotu

to receive gifts, in them charity obtains an abundant reward. The priesthood is this glorious jewel. May this truth bring prosperity.

Who are they that with steadfast mind, exempt from evil desire, are firmly established in the religion of Gautama. They have entered on the way of Nirvāṇa, they have bought it without price, they enjoy perfect tranquility, they have obtained the greatest gain. The priesthood is this glorious jewel. May this truth bring prosperity.

As the pillar of a city gate, resting on the earth, is unmoved by the four winds of heaven, so declare I the righteous man to be who has learnt and gazed on the four great truths. The priesthood is this glorious jewel. May this truth bring prosperity.

They that clearly understand the four great truths well preached by the profoundly wise Being, however much they be distracted by the temptations of this world, they shall not again receive eight births. The priesthood is this glorious jewel. May this truth bring prosperity.

10. Sakhā' assa dhammasampadāya
 Tay' assa dhammā jahitā bhavanti
 Sakkāyadiṭṭhi vicikicchitaṃ ca
 Silabbataṃ vā pi yādi atthi kiñci
 Catoh' apāyāhi ca vippasāmo
 Cha cābhijānāni abhabbo kāmā
 Idam pi saṃghe ratanam paṇītaṃ
 Etena sacceṇa suttatthi hotu
11. Kiñcāpi so kammaṃ karoti pāpakaṃ
 Kāyena vācā oḍa cetasā vā
 Abhabbo so tassa paṭicchālaya
 Abhabbatā diṭṭhagadassa vutto
 Idam pi saṃghe ratanam paṇītaṃ
 Etena sacceṇa suttatthi hotu
12. Vanappagumba yathā phassaṃtagge
 Gimbhāse' māsā paṭhamasmiṃ gimbhe
 Tathāpamaṃ dhammavarapaṃ adosayī
 Nibbānagāmiṃ paramaṃ hitāya
 Idam pi buddhe ratanam paṇītaṃ
 Etena sacceṇa suttatthi hotu
13. Varo varaṇṇi varado varaḥhero
 Anottaro dhammavarapaṃ adosayī
 Idam pi buddhe ratanam paṇītaṃ
 Etena sacceṇa suttatthi hotu

He who is blessed with the knowledge of Nirvāṇa, and has cast off these three sins, vanity and doubt and the practice of vain ceremonies, the same is delivered from the four states of punishment, and cannot commit the six deadly sins. The priesthood is this glorious jewel. May this truth bring prosperity.

If a priest commit sin in deed or in word or in thought he is wrong to conceal it, for concealment of sin is declared to be evil in one who has gained a knowledge of Nirvāṇa. The priesthood is this glorious jewel. May this truth bring prosperity.

As the tree tops bloom in grove and forest in the first hot month of summer, so did Buddha preach for the chief good of men his glorious doctrine that leads to Nirvāṇa. Buddha is this glorious jewel. May this truth bring prosperity.

14. *Khinam purāṇam navaṇaṃ a' atthi sambhavam*
Virattacittā āyatike bhavassam
To khinassayā avirūḷhacchandā
Niddanti dhura yathā' yam padipo
Idam pi sanghamasāsanam pūjitam
Etassa sacrosma evaṭṭhi hotu
15. *Yānuddha bhūtāni sammagatāni*
Bhummāni vā yāni vā antaliḷḷakke
Tathāgataṃ devamanussapūjitam
Buddham namassama evaṭṭhi hotu
16. *Yānuddha bhūtāni sammagatāni*
Bhummāni vā yāni vā antaliḷḷakke
Tathāgataṃ devamanussa pūjitam
Bhummam namassama evaṭṭhi hotu
17. *Yānuddha bhūtāni sammagatāni*
Bhummāni vā yāni vā antaliḷḷakke
Tathāgataṃ devamanussapūjitam
Sangham namassama evaṭṭhi hotu
Itanassuttam-niṭṭhitam

The noblest, the greatest of men, the finder of Nirvāṇa, the giver of Nirvāṇa, the bringer of Nirvāṇa, preached his glorious Law. Buddha is this glorious jewel. May this truth bring prosperity.

Thwarted Karma is destroyed, no new Karma is produced. Their hearts no longer cleaving to future life, their word of existence destroyed, their desires quenched, the righteous are extinguished like this lamp. The priesthood is this glorious jewel. May this truth bring prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before Buddha, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Law, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Church, the Tathāgata revered by gods and men. May there be prosperity.

VII.

1. Tiro kucchena tithanti madhisinghātakena ca
Ivārahāṇaṃ tithanti agantvāna ekam pharam
2. Pahute annapānānhi khaṇḍabhogge upatthite
Teṃ koci maṇḍi satthānaṃ kammappaccatā
3. Eṃ daddanti ātithāṃ ye honti anukampakā
Sammā paṇīlāṃ kāleṃ kappiyāṃ pānabhojanāṃ
Iṃ vo ātithāṃ hoti-akkhā hontu ātāyo
4. Te ca tattha samāgantvā natipetā samāgatā
Pahute annapānānhi sikkhānaṃ anumodare
5. Cāramāyantaṃ no ātī vasaṃ hotu labhānasa
Ambhakkā ca katā piṇḍā dāyaka ca anupphalā
6. Na hi tattha kasmā suthi garakkh' etta na vijjati
Varuṇā tādā n' suthi hiraṇḍinaṃ kayakkayap
Ito diṇṇena yāpenti petā kālakatā tathā

• 7

THE SPIRITS OF THE DEPARTED.

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revivifying their old houses.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

"Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the giver is not without reward."

As in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold, the departed live in that world by what they receive in this.

7. Uṇṇaṃ odakam vattham yathā ninnam pavattati
Evam eva ito dinnam peṭṇaṃ upakappati
8. Yathā varivahā pūrā paṭipūrenti sāgarāṃ
Evam eva ito dinnam peṭṇaṃ upakappati
9. Adāṃ me akāṃ mātāpittā mahā ca me
Peṭṇaṃ dakkhaṇaṃ dāṇṇaṃ pakkāṃ kāmāṃ anumaṇāṃ
10. Na hi raṇṇaṃ vā sokaṃ vā 'vā' sokaṃ paridevaṇā
Na taṃ peṭṇaṃ atthiyya ceṇṇaṃ tittanti ādāyo
11. Ayasā ca khaṇḍakhaṇḍāṇi sūphāṇi sūphāṇi
Digharattāṃ hotvā eṇaṃ thānaṃ upakappati
12. So ānandhammaṃ ca ayaṃ nidaṇṇito
Peṭṇaṃ piyaṃ ca kāmāṃ uṭṭhā
Balaṃ ca bhikkhūnaṃ anuppadinnaṃ
Tumhehi pūṇaṃ pūṇaṃ anuppakāṃ
Tirokuddasuttaṃ nūttarāṃ

VIII.

1. Nidhinaṃ niddhetvā puriso gambhīre odakantike
Attho kiṃce anuppanne atthiyyaṃ me bhavissati

As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus—"Such a one gave me this gift, such a one wrought me this good deed; they were my kinsmen, my friends, my associates." Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the present, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead is a great service rendered, to the private a great strength given, by you no small merit acquired.

2. Rājato vā dāruṭṭaṃ carato piṭṭaṃ vā
 lapaṃ vā paṇokkhaṃ dubbhikkhaṃ āpadāṃ vā
 bhaddatthāya lokasammā nūhi nāma niddhiyato
3. Tāva sammāto santo paṇibhūro olakantiko
 Na sabbho sabbadā eva tassa dāno upakappati
4. Nūhi vā thānaṃ bhātā mānā vā 'eva viṇayhanti
 Nāga vā apasāmetā yakkha vā pi haranti naṃ
5. Appiye vā pi dāyako ydāntanti apasanto
 Yadā paṇākkhayaṃ hoti sabbhaṃ etaraṃ viṇassati
6. Yassa dānena sīlanaṃ viṇayametaṃ dānena ca
 Nūhi sammāto hoti nūhiyā purisassa vā
7. Cetiyaṃhi ca saṅghe vā paṇḍale nūhiṃso vā
 Mātari pitari vā pi attho jeyhamhi bhātari

8

THE HIDDEN TREASURE.

A man buries a treasure in a deep pit, reasoning thus within himself, "When occasion arises this treasure will be of use to me,—if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune." Much are the reasons for which men conceal what in this world is called treasure.

Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

Either the treasure vanishes from its resting place, or its owner's mind becomes distracted with care, or Nāgas remove it, or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, sobriety.

It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

8. *Eso nidhi sūhito ajeyyo anugāmiko*
Paḍāya pamanāyeco etaso dāyā gacchati
9. *Abhāraṇaṃ aññamaṃ acoraharaṇo nidhi*
Kayurātha dhīro paṇḍāni yo nidhi anugāmiko
10. *Eso devamanussaṇḍaṃ paṇḍakāmadado nidhi*
Yaso yaṃ etadābhyaṭṭhāsi sabbam etena labbhāsi
11. *Devamanā sūvaratā sūvaṭṭhānamarūpatā*
Adhamaṃparivāraṃ sabbam etena labbhāsi
12. *Paṇḍarājyaṃ isariyaṃ cakkavattisukham piyapa*
Devarājyaṃ paṇḍarā sabbam etena labbhāsi
13. *Manussaṃ ca sampattiṃ devaloke ca yā rati*
Yā ca nibbānaṃsampattiṃ sabbam etena labbhāsi
14. *Mittasaṃjjaṃ āgamaṃ yoniso vo payuṇṇaṃ*
Vijja viṇaṇṇaṃ vaṇṇaṃ sabbam etena labbhāsi
15. *Paṇḍarāṇāṃ viṇokkhe ca yā ca sāvakaṃpāraṇi*
Paṇḍarāṇāṃ buddhaṇāṃ sabbam etena labbhāsi
16. *Evam mahaddhiyā ca yaḍḍham paṇḍasaṃpadā*
Tassa dhiṃ paṇḍanti paṇḍā katapaṇḍitā
Niddhikāṇḍasuttam vāṭṭhitaṃ

A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

A treasure that gives every delight to gods and men: for whatever they desire with this treasure it may be bought.

WISDOM, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

Sovereignty and lordship, the loved bliss of universal empire, yea celestial rule among the gods, all these this treasure can procure.

All human prosperity, every pleasure in celestial abode, the full attainment of Nirvāṇa, all these this treasure can procure.

Wisdom, enlightenment, tranquility, in one who gives wisely for the sake of virtuous friends, all these this treasure can procure.

Universal science, the eight emancipations of the mind, all the perfections of the disciple of Buddha, imperishable I know-

IX.

1. Karaniyam atthakusalena
Yan tam santam padani abhinimitta
Sakko ujā ca sūya ca
Suvaco c' aasa munu anuttarāni
2. Santosako ca dubhāro ca
Appakieco ca sabbakāyavutti
Santindriyo ca nipako ca
Appagabhiho ca kulle ananugiddho
3. Na ca khuddam samacaro kiñci
Yena viññā parā upavadeyyam
4. Sakhino vā kheminu hontu
Sabbā suttā bhavantu sukhitatā
5. Ye keci pānabbhū' aṭṭhi
Tasā vā thāvarā vā anavasesā
Dighā vā yo mahantā vā
Majjhimā masesā anukathulā

ledge, supreme buddhahood itself, all these this treasure can procure.

Thus this possession of merit is of great and magical effect, therefore no good works praised by the wise and learned.

9.

GOOD WILL TO ALL.

This is what should be done by him who is wise in seeking his own good, who has gained a knowledge of the tranquil lot Nirvāna. Let him be diligent, spright, and conscientious; calm, gentle, not vengeful.

Contented and cheerful, not oppressed with the cares of the world, not burdened with riches. Tranquil, discreet, not greedy, not greedy for gifts.

Let him not do any mean action for which others who are might reprove him.

Let all creatures be happy and prosperous, let them be of a good mind.

Let beings that have life, be they feeble or strong, be they of tall stature or short, be they minute or vast.

standing or walking, or sitting or lying, then is come to pass the saying, "This place is the abode of holiness."

He who has not embraced false doctrine, the pious man endowed with a knowledge of Nirvāṇa, if he conquer the love of pleasure he shall never again be born in the womb.

NOTES.

I. The *Saraṅgamaṇa* occupies in the Buddhist system a similar place to that which the Creed holds in the Christian. Kooppen says of it, "This confession of faith is among the Southern Buddhists the best known and commonest form of prayer" (*Rel. des Buddhas*, vol. I., p. 444). In the *Pāralāmaṇṭṭa* section of *Paramattha Jotikā* Buddhaghosa speaks of "this glorious hymn" as the foundation of the Three Piṭakas — *Ettha bhagavā paramatthavedhānaṃ ilūyanaṃ patahanaṃ alikhātaṃ paramattham brahmanaghi sabbahuddhahī pakāsetaṃ atthasampannaṃ byājanasampannaṃ ca byājanap sarasāṃ gacchāmi dhammaṃ sarasāṃ gacchāmi saṅghaṃ sarasāṃ gacchāmi* (the same *sriyaṃ savittim sandhāya puerhati*).

II. *Bikkhāpala* is thus defined in *Paramattha Jotikā*, *Bikkhittabā ti bikkhā, peyyaṃ ananāṭi padap, ekkhaya padap ekkhāpadan, ekkhāya adhigamupāyo ti ettho*. Here the word *Pala* does not mean "verse," it has rather the signification of "means" or "cause," as is clear from the above explanation of Buddhaghosa, and from such expressions as *ekkhāya palā padāni samāhiyāmi*, "I take upon myself the five means of moral training" (*see Vasib. Dhāra. p. 97*). *Pala* is never used in the religious books in the sense of "verse." Among the nine meanings attributed to it in *Achārāna Padīpikā* (p. 215) that of verse is not given. In the words *atthapala* and *dhammapala* is verse 100 and 103 of *Vasabell's Dhammapala* the guessing is probably "word" or "sentence," and in *gāthāpala* (v. 10th) the word *Pala* adds nothing to the sense.

Verameti, "abstinence," from the root *वृ* with *स्य*. *Verameti* in *the* *the* *the* case in apposition with *ekkhāpadan*.

Saraṅgamaṇa. *Sara* means "fermented liquor," *maṇa*, "distilled liquor," and *maṇa* *maṇa* *maṇa* is a generic term applied to all intoxicating drinks. *Pala* does not here mean "intoxicant."

tion." It generally has the sense of "cloth" (*Dhammapadam* 51) or "circumference" (*Idh.* 24). But it is sometimes used in a more technical sense, almost equivalent to "snare" or "temptation," and partaking of the meaning of both these words. In *Sigālokkasutta* we have, *Chhā kke 'me sūhāra jūtaṃmaṇḍaḥhānāyoge*, "there are six evils in being seduced to the snare of gambling." (Observe also the use of *Pamatta* in v. 9 of *Katana Sutta* p. 8 of this article.) In modern Sinhalese the word *Prasāda*, borrowed from the Sanskrit, is used almost exclusively in the sense of "delay."

Thāna. This word often occurs as the latter part of a compound, and is then generally rendered in the commentaries by *kāraṇa*, as it is in this passage. It resembles the word *Pada* in the signification of meaning with which it is used in composition, and like *Pada* sometimes adds little or nothing to the meaning of the compound of which it forms a part. Thus we have *kāḍḍhāthāna*, "a doubt," or "a doubtful point," and in such words as *vāḍḍhamāyāthāna* there is little definite meaning to be attached to the word *Thāna*. In the 19th verse of *Athid. Padāṇā*, *Thāna* and *Pada* are both given as synonyms of *kāraṇa*.

Viśākā. *विशका*. The Sinhalese *Sanna* or wholism of Khadd. *dakṣapāṭha* explains this word by *Viśākā*, which Maugham in his Dictionary translates "grimace, gesture, theatrical exhibition." (Maugham translates *Viśākā* in this passage by "theatrical representations," and Hardy by "masks" (*East. Mon.* p. 21). In a passage which occurs near the beginning of *Brahmajāla Sutta*, *viśakadassana* appears to be used in the sense of "worldly amusement": *To eva-rūpaṃ viśakadassanaṃ anuyuttā viharanti, veyyathānaṃ, nāṭyaṃ, gītaṃ, vāditaṃ, pakkhaṃ, abhāṭaṃ, &c.*, where twenty-eight sorts of amusements are enumerated and spoken of as unworthy of the right-minded priest of Buddha. The passage is translated by Tiegherly in the *Journal Asiatique* As. Soc. No. 2, p. 23, and *viśakadassana* rendered "public spectacles."

[11] The thirty-two *ākāra* are thus translated by Hardy, at page 400 of his *Manual of Buddhism*: "Kūṇā 'hair of the head,' loṇā 'hair of the body,' nakhā 'nails,' dantā 'teeth,' teco 'skin,' māsā 'flesh,' maharo 'vessels,' atthi 'bones,' atthimūḍha 'marrow,' vakkhaṃ 'kidneys,' hadayaṃ 'heart,' yakkhaṃ 'liver,' ālambakaṃ 'abdomen,' pūṭhakaṃ 'spleen,' paṇḍhakaṃ 'lungs,' uttara 'intestines,' antagāmaṃ 'lower intestines,' udariyaṃ 'stomach,' kantaṃ 'throat,' pittaṃ 'bile,' oṃbhaṃ 'phlegm,' pūṭha 'pus,' lobhaṃ 'blood,' soto 'sweat,' maddo 'fat,' gāṇa 'urine,' raso 'gruel,' khalo

'śalira,' śinghāṇikā 'mucus,' laṅkā 'oil that lubricates the joints,' matṭam 'urine,' matṭhake matṭhalūṅgaṃ 'brain.'" Gogerly translates kaṇḍomā by "hair," and to make up the number of thirty-two strangely renders matṭhake matṭhalūṅgaṃ by "the cranium, the brains."

Two. This form probably represents the Sanskrit nom. plur. **जलः**.

Nakāra, "snow," Sansk. **शोणः**. Compare nakāra, "bathing," **न. शोणः**.

Vakkap, **व. वृक्षः**. Khamakap is translated by Gogerly "womb," and this is also the rendering of the Sinhalese scholiast. It is clearly the same word with **होमप**, "bladder." Neco, **नेहप**. Antap, **अन्तः**.

Antaggaṃ, probably "menstruary," which is Gogerly's translation. The scholiast renders laṅkā by "marrow of the joints."

IV. This Paṭha is a collection of ten of the classifications of technical terms so frequently met with in the Buddhist writings. The system of classification characterizes the literature of the Hindus in a greater degree than that of any other people, but it is in the Buddhist philosophy that it has received its highest development. Indeed there is scarcely a branch of Buddhist-teaching into which it has not been carried with an elaboration and detail perfectly astonishing. There can be little doubt that the great founder of Buddhism adopted the system of classification with the view of impressing his doctrines upon the memory of his followers, in an age when books were scarce, and reading and writing rare accomplishments.

Eka' lāma; for ekap sōma, so being elided for euphony in accordance with a rule of Sandhi given at page 14 of Clough's *Pāli Grammar*.

Sava matṭhāḍa. These are enumerated in Mahāśālistambā. See Burnouf's *Lotus de la Bonne Loi*, p. 434.

Dasaḥ angāhi. These are the ten Asaḥā dhammā.

The scholiast explains Kumārapaṭha by "Kāmapara Praṇa."

V. Abhiṅkantaṃ. Sansk. **अभिङ्गन्तम्**.

Abhiṅkantaṃ. Here abhiṅkanta represents the Sanskrit **अभिङ्गन्तम्**. Abhiṅkantaṃ is an adjective in agreement with deva. Compare Dharm. p. 99, where the construction is somewhat different.

Abhiṅkantaṃ vāgama yā tvaṃ tīṭhāsi deva.

Abhiṅkantaṃ tvaṃ vāgama yā tvaṃ tīṭhāsi.

nities of metre and of rhythm, then, and then only, does Buddha
 observe them: and this is what I meant when I said that Buddha
 makes no account of the length or shortness of vowels. And when
 he adheres to metre and rhythm, he does so not as poets and men of
 letters do, because it is part of their profession to do it; but of the
 words which in the earliest days of his probation proceeded from
 the lotus of his blessed mouth, formed in accordance with his perfect
 literary knowledge, some are intended to preserve metre and rhythm,
 others are not so intended, and it is in the case of the former alone
 that he preserves metrical and rhetorical accuracy. For be it known
 that Buddha did not preserve the metres of metre and rhythm out
 of a spirit of rivalry with others. If this work is written with
 the syntactic irregularity which characterizes all our religious books,
 let me not be blamed on that account. For what says one of our
 authorities:—

"Our sovereign lord has declared salvation
To be in the spirit and not in the letter.
Therefore let not the wise man delight in letters and syllables,
But let him fix his mind upon the cross."

And again—

"To preserve the meaning all this has been said:
Therefore let the wise man hold fast the meaning and make
• light of the letters."

It may not be out of place to give here some account of Vetter's work, a copy of which, accompanied by a Sinhalese Dharma, I have found in the library of the India Office. Vetter's work (the work of Pancharakkhita Thera) is the only original work on Pali grammar, though it has become the subject of several commentaries, those of which are in the Orindet collection at Paris. It is based upon Kanakrit grammar, the terms of which it has adopted, and in some cases whole sentences are borrowed from Pingala and other authorities with an mere alteration than is necessary when Kanakrit is translated into Pali.

Yatidaya is of very moderate length, consisting of six short chapters, and is written partly in prose and partly in verse. The first chapter, which is entirely in verse, begins as follows:—

1. Nam' attha jamaññānāmaññābhaddhino
Itthamavijāḍḍharoño munīdāḍḍharoño
2. Puggalacaryādhi chanda' yam veditag parā ;
Suddhamageddhikāna tva na eṭṭha vathorhina

The second chapter treats of *Mātravṛtta* (*mātrāvṛttiniddesa*—*ḍḍiye*), and gives the rules for the *Ariyā*, *Uṭṭi*, *Vetali*, and *Mattā-samaka* metres.* Of *Ariyā*, the following varieties are described:—*Pathyā*, *Vipulā*, *Cepalā*, *Mukharapalā*, and *Jaghanacapalā*. Of the *Uṭṭi* metres the following are enumerated: *Uṭṭi*, *Uparitā*, *Uggitā*, and *Ariyāgītā*. This chapter and the third, fourth, and fifth are written almost entirely in prose.

The third chapter treats of *Samavṛtta*, and gives rules for seven-teen metres, viz., *Uṇvettā*, *Uṇvettā*, *Asottubham*, *Brahmā*, *Pasā*, *Tuttubham*, *Jagatā*, *Aṭṭagatā*, *Sakkatā*, *Atisakkatā*, *Aṭṭhā*, *Acampitā*, *Dhūtā*, *Atidhūtā*, *Katā*, *Pakattā*, *Ākatā*. Under the heading *Anuṣṭubh voḍḍa*

Uṇvettā yadī bhā gā
Mo mo go go vijjamaññā
Bha-ta-la-gā mānavaṇṇa
Go-la anāṇṇa ra-jā-ṇa
Pamāṇikā ja-ra la-gā
Anuṭṭubham

* When there are two dactyls followed by two long syllables the metre is called *Uṇvettā*.

* When there are two molods and two long syllables it is *Vaiyasa-mā*.

* *Mānavaṇṇa* when a dactyl is followed by an anapaest, a short and a long syllable.

* *Brahmā* when a long and a short are followed by a cretic and an amphibrach.

* *Pasā* when an amphibrach is followed by a cretic, a short and a long.

Chapters four and five give the rules of *Arīhamasavṛtta* and *Vishamasavṛtta* respectively. The last chapter is entirely in verse. It treats of the six *Pratyāyā*, and concludes with a few salutatory stanzas. The manuscript ends with the following words:

Uṇvettāyāṇāṃ khaṇḍitāpādaṇḍiye vuttodāya chandāni chapaṇḍayāṇāṃ khaṇḍitāpādaṇḍiye vuttodāya samatāni.

The following is Geiger's translation of Mangala Sutta:

"Thus I heard: Buddha was residing at Jetavana, the garden of Anāthapindika, near Sāvatthi. At that time a certain god, in the middle of the night, illuminating the whole of Jetavana with his splendour, approached Buddha, and having worshipped him, stood on one side of him, and spoke to him this stanza:

"(Gods) Multitudes of gods and men, thinking what things are excellent, desire prosperity. Declare the things of superior excellence.

"(Buddha) Not to serve the unwise, but to attend to the learned, and to present offerings to those worthy of homage; these are chief excellencies.

"To live in a religious neighbourhood, to have been a performer of virtuous actions, and to be established in the true faith; these are chief excellencies.

"To be well informed in religion, instructed in science, subject to discipline, and of pleasant speech; these are chief excellencies.

"To honour father and mother, to provide for wife and children, and to follow a sinless vocation; these are chief excellencies.

"To give alms, act virtuously, aid relatives, and lead a blameless life; these are chief excellencies.

"To be free from sin, to abstain from intoxicating drinks, and to persevere in virtue; these are chief excellencies.

"To be respectful, kind, contented, grateful, and to listen at proper times to religious instruction; these are chief excellencies.

"To be mild, subject to reproof, to have access to priests, and to converse with them on religious subjects; these are chief excellencies.

"Mortification, celibacy, the perception of the four great truths, and the ascertainment of Nirvāṇa: these are chief excellencies.

"To have a mind unshaken by prosperity or adversity, inaccessible to sorrow, free from impurity, and tranquil; these are chief excellencies.

"Those who practice all these virtues, and are overcome by no evil, enjoy the perfection of happiness, and obtain the chief good."

VI. *Yap kiñci*, etc. This verse and verses 5 and 6 are translated at pages 86, 87, and 88 of D'Alewis' Pāli Grammar.

Buddha. Literally, "in Buddha." Buddhaghosa here explains *Bhāṇa* by *ratana*bhāṇa.

.. *Khayaṇa*. The scholar renders this word by *śākaśaya*, and makes it an adjective agreeing with *Nirvāṇa* understood.

Amata. This word is sometimes used as a name and sometimes as an epithet of Nirvāṇa. The scholar here treats it as an epithet, and meaning *yad nibbāṇa*. The Commentaries say that Nirvāṇa is called "Amata," because birth, decay and death do not take place there.

Sam' ādhi. For *amāya* *ādhi*. See Clough's Pāli Grammar, p. 14.

Sama. Sanskrit, *सम*. There can be no doubt that the word

ing intended is "praised by the good," and that eight men only are spoken of (viz. Maggatta and Phalettā in the four paths), but taking advantage of the fact that *Setam* also means "a hundred," Buddhaghosa observes that *Puggala* *ettha* *setam* *paṇṇāsa* may also be translated "a hundred *ag.* eight praised individuals." This number is obtained by adding the sub-divisions of the four paths (*ekabījī*, *kulakaku*, etc.)

Gottari, etc. I have paraphrased this passage to make it read intelligibly. Gogerly translates: "Are there eight classes of men, in four divisions, praised by the body?" and D'Alwis: "Are there eight beings who have been praised by the body, they are four couples." *Pāli Grammar*, p. 46.

Pāṇinīyā. *Paṇi* is ८ *पञ्च*, and *Paṇi* ८. *पञ्च*. The scholiast explains *Paṇi* by "Arhatibala."

Vigayha. *Manakari* *विगत्य*.

Ati. *Kamari* *वि*.

Abhava. See *Dham.* v. 252. Gogerly translates this passage, "they cannot by any allurement be brought eight times more into a state of being." The gloss of the scholiast is, "However greatly they be delayed by the temptations of celestial rule, universal empire, etc., they will not again receive an eighth birth in a *Kāmaloka*."

Atthamam. See Hardy's *East. Mon.* p. 260.

Tay'asa. For *tayo asa*. *Asa* is a "Pāli-prapa" particle: it occurs at page 106 of D'Alwis' *Pāli Gram.* *Ko'asa* *asavats* *loko*. The three evil "states" or "qualities" here mentioned are explained by Hardy in *East. Mon.* p. 289.

Bakkāyatiṭṭhi. The Sanskrit equivalent is *बकयतिष्ठि*, and the term is fully explained by Monroff (*Introd.* p. 263). Hardy's explanation is, "The error which teaches I am, this is mine." Monroff is undoubtedly right when he says that the first part of the compound is the participle *Na* in its primary sense of "being," "existing." Gogerly, in this case, translates *Bakkāyatiṭṭhi*, "looking for corporeal enjoyments," perhaps taking *Na* in its secondary meaning of "good." The scholiast's rendering is "a wrong view of his body."

Ellabhatam. *Parvattha* *Jotikā* explains this word to mean foolish rites foreign to Buddhism: *Iti bahiddhā samasoprahmanānam alāpa soddhivāsa soddhāni evamāloka āgataṃ gūḍakuttaravāṭṭaṭṭhaṃ ellap-pavataḥkhattavāṭṭaṃ ca vataṃ ellabhatam* *te vacanti*. *Tham pahinattā-mabbam samagayapattikāni samasopam pahinam* *hotti*. These also implied in Hardy's explanation, *East. Mon.* p. 287, 2.

*taphānēhama sositattā aggā daddhabhijam ita vipākēdāsa-
matthetāya khitam.* Yā ca nāma boddbhāpājādivasā kīni parat-
amānam kammam natva ti vuccati. "Purāna Kamma is the old
Karma, the Karma of former births which remains undestroyed where
there is non-exhaustion of the oil of human passion, where there is
liability to a renewal of existence. But it is Khipa, or destroyed,
in those who by the attainment of final emancipation, by the dry-
ing up of the oil of human passion, are no longer liable to future
existence, as a seed burnt by fire cannot germinate. And that
Kamma is called Nava, or new, which is now being accumulated by
such works as the service of Buddha, etc."

Samūhavarap. Pres. part. neut. Uggurū translates the verse thus:
"He whose former things (merit or demerit) are withered away
shall have no reproduction; he who is fully free from the desire of
future existence, his seed (of future existence) is withered away,
and shall never again grow. This eminent person like a lamp shall
be extinguished."

Buddhaghosa says, *Nibbanti vijjāyanti dāra ti yathāpunnā.*
Yathā 'yap padipo ti yam padipo viya. To explain *Yap* he
states that when Buddha delivered this sermon some lamps were
burning in honour of the deities of the town, and one of them
having burnt itself out he pointed to it when he said, "like this
lamp." Tasmā kira samāya nagaradevatānam pājetihāya jālito
padipō eto padipo vijjāyī. *Tam dhammā, ita yathā 'yap padipo.*

Yānidha, etc. This verse and the two following are stated to be
pronounced by the god *Qakra* or *Indra*.

VII. For the practices enjoined in this Sūtra see Hardy's *Manual
of Buddhism*, p. 59 and 450.

Bandhi. The scholar says this may mean the junction of streets
or of houses, or it may be *sikka-bandhi*, "a window."

Siṅghājakama. See *Abhidhāna*, 203. The scholar translates it,
"places where three roads meet."

Dvāradāhāsa. This word is given at verse 219 of *Abhidhāna*.
Padip. where it is translated "lamp."

Uharap. By metathesis (or rather hyperthesis) for *वह*, the
original form of *वह*. The latter word is in *Pāli gāthā*.

Koci. The scholar says, "None of these relatives in the world
of men." The passage is somewhat obscure. *Kamma* is explained
by *Akūsalakāra*.

Tattha samagatā. The scholar says, "At the place where the
multitude are ready for them."

* Gorakkh' ettha. For gorakkhā ettha, th being changed to t for euphony. Compare idha bhikkhave for idha bhikkhava (Clough's Pāli Grammar, p. 11).

Vatṭap. Sanskrit वट्.

Sakkā. This must be a plural, though it is in a form not given by Kaccāyana. The 140th rule of his Nāmakappa is SAKKATOCANA, which the Commentary explains thus: "The noun Sakkā has, beside the regular form sakkāno, two irregular forms of the nom. and acc. plur., viz. sakkāro and sakkāno. Why is it said in the nom. and acc. plur.? Because these terminations are not found in the other cases, e.g. in the nom. sing., which is sakkā." Clough makes no mention of these forms, but states that Sakkā is declined like Attā. The Sanskrit Sakkā has but one nom. plur. सक्काः.

Anussarap. The present participle.

Seṅghambhī. See Hardy, Man. Buḍḍi. p. 50.

Thāna. Thāna with the adverbial termination So, in Sanskrit त्व. This suffix is much used in Pāli. It is dealt with as follows in the 54th and 55th rules of Kaccāyana's Nāmakappa:—

Rule 54. Novī. Tasmā akāro so vacanena so ādāso hoti vā:
atthaso dhammaso jānāti: byañjanaso atthaso jānāti: akkharaso:
sutthaso: padeso: yusso: upāyaso: salbaso: thāmaso:
thāmaso. Vā ti kim attham?: pādeṇa vā: atirekapādeṇa vā:
yo bhikkhu theyyocittena parame bhaddam gacchāti so bhikkhu
parijiko hoti samvāso.

"The suffix So optionally takes the place of the inflexion of the instrumental case, e.g. Atthaso, Byañjanaso, etc. Why optionally? Because instead of saying Pādeṇa, we might say Pādeṇa, or Pādevaṇa, or Atirekapādeṇa; and instead of Theyyaso we might say Theyyocittena."

Rule 55. Dhammasu. Dīgha ora ita-stāhi so vacanena so ādāso hoti vā yathā saṅkhyam: dīghaso: oraso: dīghambhā:
oramhā: dīgharehi ti kim attham: saramhā: vacanamhā.

"In Dīgha and Ora the suffix So may be used for the inflexion of the abl. singular; thus, dīghaso, oraso, equivalent to dīghambhā and orambhā. Why is it said in Dīgha and Ora? Because with other words, as Sava and Vacana, this suffix cannot be used for the oblique inflexion, but we must say saramhā, vacanamhā."

I have collected the following instances of this suffix, and many more might be added to the list: atthaso, byañjanaso, akkharaso, sutthaso, padeso, yusso, upāyaso, salbaso, thāmaso, thāmaso,

theyyaso, yoniso, dhātuso, hetuso, bīlaso, antamaso, abbighāso, anekaso, pañcappañcaso, dighaso, oraso. In Sanskrit we have यथयस्य, अथयस्य, कीटयस्य, नावयस्य, जीवयस्य, कतियस्य, यथयस्य, etc.

VIII. Odakantika. The scholiast says, "In a deep pit in the earth close to water." That is, so deep as almost to reach the water which is always found if we dig deep enough. I am disposed to think that Odakantika is a noun meaning "a deep pit."

Tap (v. 3). The scholiast gives the following note: "Here Tap is a pādapāra particle; or else we must suppose that Tap stands by change of gender for So sabbe, as in the phrase, Yathā tap appamattāso ātāpāso."

Otiyāmi, etc. In this verse and the next I have followed the scholiast, but the locatives are probably governed by Sanhito in verse 8.

Gamanīyaso. The scholiast translates Gamanīyāni by bhogā. The word evidently means "transitory," and as applied to earthly riches is opposed to Anagāmika in the previous verse. The locative presents a difficulty, but may perhaps be explained thus, "In the case of the treasures of this world, leaving them." See Dharmap. 142.

Asādhārasap. For asādhārasa, as in verse 3.

Manusikā. This is undoubtedly the right reading, but the form is highly irregular.

Yoniso. The scholiast translates this "wisely." See Dharm. v. 396 and note.

Mahāddhiyā. **अधि** with **अह** and suffix **य**. The scholiast gives another reading, Mahāthūkī, "of great advantage."

Yadidaṃ. This adverb means "namely," "that is to say," "for instance." See D'Alwis' Pāli Gram. p. 107, second line. It retains, I think, its meaning in the verse we are considering. "Thus this thing, namely the possession of merit, is of great effect." Here **Idaṃ** should properly be **Idam** or **Esā** (ukkhā), but is made feminine by attraction to **Bhaddhā**.

Compare **Esā** paṇḍito jarāmaranassa yadidaṃ jātī, "this is the cause of decay and death, viz. Birth." (Mahā Nidāna Sutta.)

IX. Abhisamecca. **अभि** with **अभि**, **अ** and **अ**.

Sājā. The Sāṃsa gives another form of this word, Sāhaja.

Padap. Gogely translates this word "Path of Nirvāṇa." But I doubt that **Padā** is ever used in Pāli in the sense of road or path. No such meaning is attributed to it either in Abhidhāna Padīpakā or in Clough's Singhalese Dictionary. The former work gives the following meanings for **Padā**: "Pāda, protection, Nirvāṇa, coast."

word, thing, portion, foot, footstep." As a name for Nirvāna I believe Pada to be used in the sense of "place" or "lot." In *Dham.* v. 368, Fauchell translates Santap padaṃ "the tranquil place" (the Commentary says Sant'otthāsa). But in verse 114 he translates Amatap padaṃ "the immortal path," when the Commentary has Marapavirūhitaṃ kappāsaṃ. In verse 21 Pada may be rendered "way" in its figurative sense of "means" or "cause." Buddhaghosa, in the commentary on verse 21, says that Amatapada means Amataṃ upāyo, "means of attaining Nirvāna," and a few lines further down he says, Paṭaṇ ti upāyo maggaṃ.

Saṃhataṃvutti. A compound of saṃ, laha, and vutti (युति).

Kuḷava. In the families or houses he frequents for alms.

Tad. *Dham.* v. 403.

Dghā. The scholiast says, "for instance serpents."

Niyam. *Brahmāṇi* (नियम).

Āyusa. Abl. of āyusaṃ, "duration of life." Gogerly says, "As a mother protects with her life."

Yāvat. Yāvata.

Brahmap. Par. Jot. and the scholiast explain Brahmap vihāraṃ by Bṛghavihāra. Gogerly translates the passage, "This place is thus constituted a holy residence." The scholiast says that *Ahu* refers to "Buddhas and other holy men (ārya's)."

Vinaya. Contracted for vinayeyya, as bhāreyya for bhāvayeyya.

Khuddakapāṭhappakarapaṇ. The meaning of this title is, "The book which contains the short readings." Compare *Khuddakani-kāya*, which means not "the short collection," but "the collection of short books," viz., *Khuddakapāṭha*, *Dhammapada*, etc. *Dighanikāya* means "the collection of long Sūtras," as appears from the fifth verse of Buddhaghosa's introduction to *Brahmajāla Sūtra* *Attakathā* :—

Dighama dighasuttakkhama

Nipupama āgamaṃvāraṃ

Buddhānubuddhamavappitama

Saddhārvashagunama.

"The noble Long Collection, distinguished by its long discourses, of subtle meaning, praised by Buddha and his apostles, and possessed of the qualities that sustain faith."